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ually transform man's hatred and persecutions into a new law of sympathy and kindliness. Toward directing men into this new upward tendency the book of Mr. Shaler will be found a most valuable contribution. The exquisite humanity that is reflected from beginning to end from its pages, constitutes an indispensable component of the message which we trust it is destined to bring to a large number of readers.

HELEN ADLER.

NEW YORK CITY.

Die Welt als Wille zum Selbst. Eine philosophische Studie von MAX DRESSLER. Heidelberg, 1904. Carl Winter's Universitätsbuchhandlung.

The doctrines advanced in this book may accord with some of the general conclusions of idealistic philosophy, but the author gives no adequate reason for the acceptance of these conclusions. Only those readers will agree with him who have already reached the same position by other means. The presentation is more in the form of a poetical rhapsody than of a philosophical investigation, and emphasizes anew the need of a convincing statement of the grounds for belief in idealism, a statement based on the consideration of the process by which the conclusions are reached.

The author considers successively the abstract object in itself, the abstract subject in itself, art, mysticism and the self. Immediate reality is neither knowledge nor truth, it is only the immediate certainty of being. Truth is the mediated idea of that which appears immediately as thing. The naïve man believes in the certainty of the immediate realities which surround him and does not seek for a truth which transcends these. Scientific reflection finds truth in the material which is behind the phenomena, but its truth is still a thing. Even in the higher form of platonic idealism the thing remains a thing.

Truth, though, is not thing, but self. This truth is the key to mysticism, art and the true philosophy. A false mysticism abstracts from all material reality and considers the self-feeling of the natural subject as its immediate truth. It identifies the individual subject immediately with the whole truth, with the self. True mysticism and art reconcile the immediateness of the thing and of feeling; the truth of the one is to be found only in the other, but this reconciliation itself remains immediate and is based on feeling. Only in philosophy is feeling developed to knowledge, the thing to self, and only in this mediate knowledge is truth. The highest form of this mediate truth is individuation, the principle of which is the means of the will to know. Not being, but knowledge, is the truth of the individual subject.

The world has its whole reality in the relation of this self-realizing knowledge of the whole. The truth of the whole is eternally self-completing knowledge of self. The individuals are the agents in completing this self knowledge, which knows the world as its appearance and self-presentation, and is thus true developed philosophy.

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